

The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY
THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—James Freeman Clarke.

VOL. XXI.

APRIL, 1913.

No. 11

THE CHEERFUL LETTER.

MONTHLY, EXCEPT AUGUST: 50 cents a year.
Single copy, 5 cents.

Entered at the Boston, Mass., post-office as second
class mail matter, Nov. 14, 1892.

CONTENTS OF NO. 11.

THE DYING POET	129
THE FAITH OF JESUS	129
THE STILL HOUR	131
THE BOOK AND MAGAZINE CLUB	131
THE MOTHERS' COUNCIL:—	
A PRAYER FOR CHILDREN	134
NATURAL HISTORY:—	
TO TAME A BIRD	135
WILLIAM GREENLEAF ELIOT, V.	136
THE AMUSEMENT COLUMN	139
THE CHEERFUL LETTER EXCHANGE	140
IMPORTANT NOTICES	140

THE DYING POET.

Tell thou to my friends, when weeping,
 They my words descry;
Here you find my body sleeping,
 But it is not I.
Now in life immortal hovering,
 Far away I roam.
This was but my house, my covering,
 'Tis no more my home;
This was but the cage that bound me,
 I, the bird, have flown;
This was but the shell around me,
 I, the pearl, am gone.
Over me, as o'er treasure,
 Had a spell been cast;
God hath spoken at his pleasure,
 I am free at last.
Thanks and praise to him be given
 Who hath set me free;
Now forevermore in heaven
 Shall my dwelling be.
There I stand his face beholding
 With the saints in light;
Present, future, past, unfolding
 In that radiance bright.
Toiling through the plain I leave you,
 I have journeyed on
From your tents; why should it grieve you,
 Friends, to find me gone?
Let the house forsaken perish;
 Let the shell decay;
Break the cage; destroy the garment—
 I am far away.

Call not this my death, I pray you;
 'Tis my life of life—
Goal of all my weary wanderings,
 End of all my strife.
Think of God with love forever,
 Know his name is love;
Come to him, distrust him never,
 He rewards above.
I behold each deathless spirit,
 All your ways I view;
Lo, the portion I inherit
 Is reserved for you.

—(From the writings of a Persian poet of the
twelfth century.)

THE FAITH OF JESUS.

Jesus never uttered a syllable to prove the
existence of a God, or the reality of a life
more enduring than the life that depends on
the breath of the nostrils.

These primal truths, which are nowadays
brought into question, he assumed as beyond
question. It does not appear to have en-
tered his mind that they needed any argu-
ment. They had his absolute faith.

How did he come by this faith in God and
in a life imperishable,—a faith so strong that,
rather than fail to be true to it, he suffered
the terrible death of crucifixion? Did it
rest upon nothing in his mind but tradition?
Did he accept it simply because he had been
taught to hold it? Was his faith a mere
matter of prescription, as it was then and
still is with most? Doubtless, he had been
taught to cherish it. He had taken to it as
naturally as to his mother's milk.

But he had a far stronger reason for his
faith than any external authority. If to
any one who has ever lived on this earth, it
is to Jesus of Nazareth that we are author-
ized to ascribe an extraordinary measure of
insight, enabling him to see truths unseen
by others, intuitively, even as we all see by
the same God-given power the truth of a
simple arithmetical proposition. We are
under no necessity of supposing that he re-
ceived preternatural communications from
without. It was within, through his own
heart and highly endowed human nature,
that he saw God, and entered into a life be-
yond the changes of mortality.

Constituted as we all are, he differed from

others, not in the kind, but in the quantity of his being; and, in conformity, as all men are, to the law of growth and gradual development, he was from his childhood becoming as conscious of the reality of God and of the undying life of the spirit as he was of his own. And this consciousness grew to be the "master light of all his seeing." The voice of the living God became ever more audible to him in the promptings of duty. "Over him immortality brooded like the day" with quickening power.

What reason have we for believing that thus it was with him? Is there no ground for this statement but human testimony, the testimony of the Scripture that gives us to understand that such was his faith, and that his youth was a period of steady growth in wisdom as in stature? For our faith in his faith there is a surer foundation.

The great qualities which his public career illustrates, and which could not have been of sudden growth, nor have existed at all but for his faith in God and man, in which they were rooted, and from which they derived the power to command the homage of mankind,—in brief, his exalted manhood,—presuppose a period of steady growth from his childhood up to the time when he appeared before the world. And then he was so matured that the consciousness of the immortal life of God in the soul of man was identified with his inmost being.

Here, again, arises a question, What warrant have we of the truth of the histories of his public life? Learned men tell us that there is no external evidence of the existence of the Gospels before the second century of the Christian era.

Although, upon the supposition of their having been in existence much earlier, there is something to be said to account for their not becoming widely enough known (or, if known, not considered, so long as witnesses of the events related survived) to be of sufficient authority to be mentioned by any writers before the second century, let it suffice here to say that, even if we had no collateral evidence of their date and authorship, even had they not been noticed by any writers until much later than the second century, we might still know them to be true. They are their own credentials. Rightly read, their truth is self-evident. They are stamped all over with marks of truth of such a kind that, so far are they above suspicion of being fabricated by their authors to give an air of truth to the story, their authors were evidently wholly unaware of them. They are the handiwork of Nature—of God himself.

But, ah! we do not recognize the Divine handwriting. Our eyes are holden by theological and mythical theories, blinding us to the true character of these Nature-inspired writings. When this shall be seen, as—strong is my faith—it will be sooner or later, the reality of what is related of Jesus will break upon us with the brightness of the unclouded sun.

The marks of truth to which I refer as characteristic of the Gospels give them a pervading air of having been written very early, well-nigh contemporaneously with the events narrated, and when the novelty of these events was still fresh, before they had become so familiar that the craving for the marvellous hungered for new food, and it was sought to stimulate it by pure creations of the imagination,—fables and legends: all which goes to favor the idea that the first three Gospels are compilations of those early accounts mentioned in the first verses of the first chapter of the Third Gospel as existing before that Gospel was written, and as derived "from eye-witnesses and ministers of the word," and of which the Third Gospel itself shows evident marks of being in great part made up.

The Gospels read as if they were the first reports of the sayings and acts of Jesus by eye-witnesses, who had looked and listened with eyes dilated with wonder. Things sufficiently extraordinary in themselves are exaggerated, and here and there ordinary incidents are magnified into marvels, from which it has been inferred that nothing is told us that can be depended upon as true.

To my mind the just inference is directly the opposite. Is not this exaggerated mode of narration the very style in which things that startle the mind and disturb the power of calm observation are always reported? To reverse a common proverb, which is as true one way as the other, "Where there is fire there is always smoke."

It may not be easy, but it is not impossible, to determine the extent or degree of the disturbance, and to distinguish in such narratives what actually took place,—the works of Nature, of God, from the exaggerations of the ignorant, excited, human imagination. Artificial and natural flowers may be mixed together, but they are always distinguishable the one from the other.

Making due allowance for the style of narration to which I have referred, I find in the Gospels a solid body of historical truth, self-consistent, giving us the realization of the noblest ideal of human nature and the most assured pledge of its lofty possibilities that mankind has ever known.

That the faith of Jesus was no illusion, but faith in the genuine sense of the word, is manifest in its influence upon himself. That it fashioned his character to a greatness such as the world has never before known and has never since equalled, and yet in perfect consistency with human nature, attests that it was faith, pure and simple. Had it had no foundation in the reality of things, had he been carried away by the fictions of a heated imagination, would it not have disclosed its baseless origin by the extravagances into which it would have betrayed him? As it was, his bearing was never overstrained. He never appears more perfectly self-possessed than when his forgetfulness of self is most entire. M. Renan says that he was hurried away at the last by an illusion, and was no longer himself. If so, then all those who are immortalized for having given up their lives for freedom and humanity were dupes of a like delusion. Indeed, nothing is more impressive in the idea of Jesus that we gather from the New Testament than the invariably consistent and considerate wisdom of his conduct. There are no outbreaks of an incoherent enthusiasm, marring the impression of his personal dignity. When he seems most to transcend human nature, he is still most entirely in harmony with it, never more so than in the most critical situations. He is master of them all.—*W. H. Furness, D.D.*

THE STILL HOUR.

THE DIVINE ANSWER.

We asked that he might live:—Eternal Love
From out the fulness of his boundless
store

Hath granted him to share the life above,
“Alive for evermore.”

We asked for health:—and faith can almost
see

His radiant face, his movements swift and
strong;

With every power quickened, joyously
His soul is breathing song.

We prayed at last that he again might come
To see the home that he had held so dear:—
And peacefully he reached a fairer Home,
And dearer—but not here.

O Wisdom infinite and Love supreme!

This light on sorrow, care, and doubt is
thrown—

Beyond our prayers, our hopes, our brightest
dream,

What God doth give his own.

—*Mary Isabella Forsyth, in the Outlook.*

To hear about truth, only, profits nothing. Lazy acquiescence in another's opinion is not knowledge. Easy assent to the established creed is not belief. Enthusiastic admiration of the eloquence of some favorite teacher is not faith. Truth helps no one who has only heard about it. Truth helps those only who see it with their own eyes. All that we can do by preaching is to testify of what we have seen of God and God's truth, that others may be moved to look at it as we look at it.

Do you think that confessors, martyrs, heroes of the faith, were ever made by listening to sermons? No, indeed: only by our own insight, by the sure knowledge of the truth we have actually seen for ourselves, do we grow strong and brave.—*Spiritual Mnemonics: Go Up Higher.*

Out of this Christian faith in the worth of the human soul has come the chief motive for founding schools, libraries, and colleges. All of these were at first founded by religion and dedicated to Christ and the Church. Education in all its forms has been the result of Christian effort to elevate and instruct the mass of men. By this education, by the knowledge thus imparted, science has been fostered; in this soil it has taken root.

The universities of Europe were founded by religion; the common schools of America were established by Puritans, who, poor and hardly able by their toil to support life, were yet determined that their children should be able to read the Bible.—*Science and Religion.*

THE BOOK AND MAGAZINE CLUB.

Send all offers and requests to be printed in this department to Mrs. W. B. Nichols, 60 Gaffe Street, Quincy, Mass.

Please remember, when you see a request for a book in the Book Club, to write a card to Mrs. Nichols, asking, “Shall I send such a book to such a person?” before sending it, else the person who requests it may receive several copies. When any one writes directly to you, asking for a book offered by you, send a card to Mrs. Nichols, saying that you have sent it. When you receive more requests than you can meet, send these to the Book Club to be printed there.

OFFERS.

The Cambridge Branch offers the following books. Address: Miss M. A. Vinal, 20 Lowell Street, Cambridge, Mass.:—

“Principles of Political Economy,” Mill (two volumes); “Wrath against Commonwealth,” Lloyd; “Robert Burns,” Shairp; “Lincoln, Lover of Mankind”; “The Mother of Washington”; “Stories of Symphonic Music”; Mendelssohn's “Letters”; “Crom-

well," Carlyle, two volumes; "Life of Jesus for Young People"; "Spare Hours"; Cowley's "Essays"; "How Plants Grow" (Botany for Children); "Hunting in the Jungle"; "Audean Melodies"; "Limerick Up-to-Date Book"; "Hiawatha"; "Hyperion."

Stories.

"Happy Island," "Defender of the Faith," "The Last of the Mohicans," "Continental Dragoon," "Master of the Magicians," "54-40 or Fight," "Where Love Is," "Oakfield," "The Little Minister," "Prince Otto."

List of books offered by the Norfolk Branch. Address: Miss Grace H. Boothby, 68 Stanton Street, Dorchester, Mass. "The Merry Five" (girl's book), Penn Shirley; "The Young Wrecker," R. M. Bache; "Bennie BenCree—His Adventure Southward in the Year '62"; "Robinson Crusoe"; "Gulliver's Travels"; "Those Dreadful Mouse Boys"; "A Short Course in Civil Government," Townsend; *The Knowledge Annual* for 1890; "Thoughts of Busy Girls on Many Subjects," edited by Grace A. Dodge; "Hans of Iceland," Victor Hugo.

Mrs. F. B. Spalter, Winchendon, Mass., will send a barrel of magazines, back numbers, of *Harper's*, *Everybody's*, *Woman's Home Companion*, *Youth's Companion*, etc., to any one who will pay the express or freight.

Mrs. Sarah B. Marshall, 6 Greenville Street, Roxbury, Mass., offers a file of *Our Dumb Animals*, containing the series of articles by George Wharton James called "Love's Power over Wild Animals," spoken of in the *Cheerful Letter* of December, 1912.

REQUESTS.

Those who write to us for the first time must send the name and address of a minister as a reference. Without that the request will not be printed.

1. I am so much obliged to all for the reading matter sent me in the past, and I should be grateful for the *Woman's Home Companion* or *Modern Priscilla*, and want also to ask if you could send me a few song books for our church (Missionary Baptist). We have been without a pastor for the past three years, owing to our not being able to keep up the pastor's salary, as there are so few members of the church residing here now. We now have a pastor who comes to us once a month for what

we can do, and we are badly in need of some song books. We have five of the "Baptist Hymn and Praise Book" (Lansing Burrows, editor), but five books do not go far in a congregation. Thanking you for past favors, Mrs. Bessie McFarland, Manchester, North Carolina.

2. Robert Anglin, Spencer, Virginia, asks for "Robinson Crusoe."

3. Mrs. J. C. Moore, Purcell, McLain County, Oklahoma, will be very glad of reading. She has five girls, from four to fourteen years of age, and is in poor health herself.

4. Mrs. James Bussell, Tazewell, Tennessee, greatly appreciates what has been sent, and is always glad to receive any reading.

5. I have long been a member of the Cheerful Letter Exchange, but have not received any books or magazines for a good while. I should be grateful indeed for some books for myself and my nine-year-old boy, who is not very strong. I should like "The Trail of the Lonesome Pine," and any other books or magazines will be appreciated more than I can tell. The winter days are very busy, and I should love to have something good to read the long evenings. I have a brother who would be so thankful for any reading. He has been quite ill this winter, and asked me to send his request to the Cheerful Letter friends. His minister's name is Rev. J. L. Robertson, Pleasant View, Virginia, and his own name is Mr. Turner Dodd, Sandidges, Virginia. Please remember me now, and you will be doing a greater kindness than you can know. Mrs. J. E. Coffey, Sandidges, Virginia.

6. Mrs. B. F. Walker, Sonoma, California, asks for "Huckleberry Finn" or "The Prince and the Pauper."

7. I have received many magazines and other reading matter, and I appreciate them all and thank all who send them to me. I should be thankful for "The Wide, Wide World" and also "Six Girls." The last named I cannot find anywhere, but thought that through the *Cheerful Letter* I might be able to secure it. I do not know the name of the author. Miss Lucy Rogers, Halifax, Route 2, North Carolina.

8. I write to thank all the Cheerful Letter friends who have sent me and my boys reading matter from time to time. It has kept us from feeling lonely many hours. I should

be glad to get the *Youth's Companion* for my boys for the present year, and the *Ladies' Home Journal* or the *Woman's Home Companion* for myself, though any reading that you may send us we will appreciate very much, for we do not have much now to pass off the long winter evenings. Mrs. Mattie Francis, Van Alstyne, Texas.

9. I want to thank through the *Cheerful Letter* for the reading which has been sent me and to thank the sender for it. It helps pass away the lonely hours. My home has seemed dark and isolated since God called my little girl home. She was the sunshine of my lonely home, and I miss her footstep yet. Mrs. Mary J. Hall, R. F. D., Box 45, Sandy Ridge, North Carolina.

10. Olin J. Coffey, Kelsey, North Carolina, will be glad to receive the stories of the Battles of Gettysburg, Antietam, and Fredericksburg, by C. C. Coffin.

11. Mr. A. J. Taylor, Pinnacle, North Carolina, Route 2, asks for A, B, C books for his twin grandchildren.

12. Gertrude Swaringer, Albermarle, North Carolina, R. F. D. 1, Box 42, asks for "Black Beauty" and a First Reader.

13. I want to thank the dear friend through the *Cheerful Letter* for sending it to me for over a year. I do not know who sends it, but I thank her more than words can express. I also thank every dear friend that has sent me magazines, and for the sweet letters that I have received. I should enjoy and appreciate any reading. I am sick a great deal, not able to work, and can pass away many hours reading. Would some kind friend send me "The Pathfinder" and "From Forecastle to Cabin"? I should appreciate them so much. Also anything suitable for my little girl, four and a half years old; that is, any Nursery Rhymes. Again thanking every one that has or that may in the future send me any reading. Mrs. G. W. Johnson, Walnut, North Carolina.

14. Miss Addie Vaughn, Athens, Tennessee, asks for two Bibles, one for herself and one for her brother.

15. Miss Julia Berkshire, Eugene, Oregon, will be glad of books or magazines. She has not received any for a long time.

16. Kate M. Jackson, Lawton, Oklahoma, living where there is a dearth of reading mat-

ter and where the *Cheerful Letter* is almost unknown, will be very glad to receive any literature we may send. She sends out all she has, and can use much more.

17. It has been five or six years since I have received any reading. I should be much pleased if some one would send me some good books of any kind, for I have nothing to read. I am the mother of three children, one boy and two little girls, and am in the house most of the time. Should like some one to send the *Cheerful Letter*. I have not had one for a long time. I want to thank the kind friends for reading sent me in the past. I passed all reading on to others, till I have but one book left. It is the Bible. I will still pass all reading on to others. My old address was Centralia, Oklahoma. My present address is Moody, Oklahoma. Any reading would be appreciated. Mrs. M. Triplett, Moody, Oklahoma.

18. Mrs. Nannie B. Gillespie, Naola, Virginia, is teaching a little mission school this winter, and would like small Bibles or Testaments for the pupils. They have neither, and no church or Sunday-school near enough for them to go to. Books and any reading are much needed in her section.

19. Mrs. E. A. Clark, Levant, Maine, asks particularly for *Pictorial Review*, *Popular Mechanics*, and *Woman's Home Companion*. Mrs. Clark does great good with all that is sent her. Six shut-ins depend upon the *Cheerful Letter* through her, and many others look to her for reading. Some are wee children that she would like to receive something for.

20. From another quarter comes the cry for something to read and pass along. Mrs. Alice Adkisson, O'Donnell, Texas, writes: "I would like to have more reading, so many come to me for it. I pass it all on."

21. *Physical Culture* for 1912 is asked for by Mr. W. E. Starnes, Granite Falls, North Carolina.

22. Miss Pauline H. Brown and her mother are both shut-ins, and will appreciate any good reading. Address them at Northport, Maine.

23. Mrs. James A. Spencer, Farmville, Virginia, will be glad of reading.

24. Mr. B. B. Beddoine, Mossido, Alberta, via Edmonton, Canada, lives all alone, his

son and daughter both teaching. He will appreciate a little reading.

CHANGES OF ADDRESS.

Mrs. Fannie Jenkins from Paxton, Nebraska, to Belmont, Washington.

Mrs. Dollie R. Gay from Vera, Texas, to Jermyn, Texas.

Mrs. Susie D. Smith from Toronto, Kansas, to Utopia, Kansas.

AT REST.

Miss Bessie Sexton, St. James, Missouri.

Mrs. Stacia Hodge, Leander, Texas.

Mrs. Joseph H. Snover, Battle Creek, Iowa.

THE MOTHERS' COUNCIL.

A PRAYER FOR CHILDREN.

Going to School.

Dear God, a school-day comes again,

With many things for me to do.

Please bless my Heart and guide my Brain

And make me thoughtful, strong, and true.

My lessons may seem dull to me,

And study hours long and dry;

But, if You help me, then I'll see

How fast those useful hours fly.

O God, go forth with me to-day,

And help my Head and guide my Hand;

For You are wise and know a way

To make me learn and understand.

Open my Heart and Eyes to see

How *kind* is every study hour;

For each one offers Gifts to me

Like Wisdom, Patience, Love, and Power.

Amen.

—“Prayers for little Men and Women,”

by John Martin.

MISTAKES OF A MOTHER.

“Edgar and Anita so naughty to-day. Edgar shut the cat into the piano while Anita played her scales! So I sent them to the Blue Room, each with six Bible verses to learn, and to-morrow will make them go twice to church as well as to Sunday-school.”

How I could have been so blind must ever remain a mystery to me. Think for a minute what my system of punishment meant. It meant that I made my children familiar with the Bible as a punishment. It meant that the gospel stories, instead of bearing a message of peace and good-will, were associated solely with anger and bitterness. And Sunday, instead of being the Day of Days, was merely the day of “don’ts.”

But one day I was brought to my senses. The day began just like any other day—

a quiet, summer Sunday with hum of bees and song of birds mingling with the soft chimes of church bells. It was very hot, and, as my three youngsters had but lately recovered from measles, I decided to keep them home from church and spend the morning in the garden reading Bible stories to them.

I had gone to my room for something when suddenly I became aware of Edgar’s voice right under my window.

“You bet we’ve done something—Mother wouldn’t punish us like that for nothing.”

I stopped—yes—and I listened. I knew it was wrong, but I do not believe there are many mothers who would not have done just as I did.

“Do you suppose she found out that we called the cook an old hen?” (This was from my little Anita.)

“Guess it’s something pretty bad, anyway, or we wouldn’t have to listen to all that stuff. Wonder whether it’s to be those old Psalms again!” (This from Edgar.)

“I don’t hate the Psalms as much as I hate that long thing about Charity,” reflected Anita. “You shouldn’t be made to hear that one unless you’ve told a lie. And I can’t think of any lies we’ve told since we had that ‘Blessed are the Peacemakers’ bit to learn.”

“Mother’s going to let us off this time!” was Edgar’s shouted explanation to Anita when I told him I would not read to them that morning.

But I had to work as well as to pray. Shall I ever forget the puzzled faces of my children as I tried to explain to them the beauty and wonder of those verses which I had made such a nightmare to them? Shall I ever forget how, after telling them that those verses would come back to them in later years, Anita gravely remarked: “But, mother, I don’t want to remember that Charity chapter: it makes me remember I told you a lie!”

Church-going I changed from a punishment to a treat. Misbehavior now meant that the misbehavior was not allowed to go to church, but must remain in his or her room, without books, without distraction of any sort, until the “good one” returned from church. I did not believe in whipping my children, and found this plan of solitary confinement for not too long a time (and never in a dark room) gave an excellent opportunity for reflection.

And Sunday—I tried to make Sunday the Day of Days, instead of the day of “don’ts.”

I tried to reserve favorite books, favorite dishes—yes, and favorite pastimes for Sunday. And shall I ever forget how my heart leaped with joy the first time I heard my little Edgar exclaim, "Oh, I wish Sunday would last longer!"—*Personal Experiences of Mothers, in the Ladies' Home Journal.*

[The Editor remembers a mother who from the first made church-going a privilege and a reward to her children. When they asked why they might not go to church with Papa and Mamma, they were told they were not quite old enough yet to be able to sit perfectly still, and so not to disturb older people. At five years old the eldest child, a most active and effervescent child, sat as if she were cut out of marble, with her little hands folded and her eyes steadily fixed upon the minister. On one occasion, when the mother was not well enough to go, an aunt called to escort the eldest child to church. While waiting for her to be made ready, a little hand was slipped in hers, and the little sister, then about four years old, whispered coaxingly, "Aunt L., don't you think you could take care of two little nieces?"

The third little sister, then six years old, asked leave to go to church in the afternoon because she liked the sermon so much in the morning that she wanted to hear the same preacher again, he being an occasional visitor. The Sunday after, however, she heard another minister, and, perhaps being afraid that the feelings of some of her family might be hurt at the preference shown for the minister who preached the preceding Sunday, she said, after the service was over: "I liked that man. I liked his sermon. I liked it as much as I did Mr. M.'s last Sunday, and I should like to go up and shake hands with him and tell him so."]

NATURAL HISTORY

TO TAME A BIRD.

(Continued from March number.)

To make a bird tame, you should find out his special dainty, and reserve that to administer yourself. For a canary a hemp-seed is the great temptation, and he never gets enough hemp-seed because they are too rich for an exclusive diet. Take one in your fingers, and hold it close to the bars at the end of a perch, where he can approach on the inside and take it if he chooses. Then speak to him gently, or make a little chirruping sound or a low whistle. He may not take it the first time, and after you have held it there awhile take it away. By no means drop it in

his cage, or he will learn that by waiting patiently he will get it, whereas by taking it away he learns that he cannot have the hemp-seed till he takes it out of your hand. The second time he will be less afraid, and in a few days he will begin to tease for it.

With a soft-billed or insect-eating bird a meal-worm will work in the same way, and, if you dislike to hold one of these wrigglers, a buzzing fly or a little spider will do as well. Either of these you may, if you prefer, hold in a pair of printer's tweezers with the same results. Gentleness and patience, and some dainty the bird desires, will tame the wildest in time. Some birds are extravagantly fond of fruit,—a berry, a soft-soaked currant, a bit of apple or pear,—others prefer a morsel of fresh beef. Try your bird till you discover his choice, and keep that to win him with.

The old way of tiring out a bird, and refusing him any food or water till he takes it from the hand, seems to me unnecessary and cruel. When the victim at last snatches it because he is perishing for want of it, he is just as much afraid, and, besides that, he associates you with suffering and fear. When coaxed with a tidbit, on the contrary, he is not suffering hunger; he has his common food; it is a luxury for which he is tempted to brave you. The effect is quite different.

If you let him out of the cage, you can easily teach him to come to your table or your hand for the coveted morsel, and, if you are always gentle of voice and manner, he will rapidly lose his dread, and sometimes become troublesomely familiar, and—strange as persons who have not kept pet birds may think—a great deal of company for you.

To tame a bird completely, you must keep but one. These little fellows are very quick and strong in their feelings. If one really loves you, he will not tolerate a rival in your affections, and he will never be truly fond of you if you divide your attentions. Some birds are intensely jealous, not only of other birds, but of young children and babies. Indeed, to get his best out of one, either in affection, in intelligent acts, or in song, you must have him alone, and you will find that you must win his heart by love and kindness, just as you do bigger hearts about you. Once won, however, he is more loving and more constant than many people of your own size.

A bird and other animals, no less than a dog, will pine in the absence of the loved one, and will die from a harsh word. Cases of this kind have been authenticated too often to be ignored or denied. We deal with tender and loving hearts within these feathered frames, and we should be thoughtful and

loving in our care. Above all, we should be gentle. Think what suffering our noisy ways must cause the delicately organized bird we forget upon its perch! The boisterous play or crying of children, loud talking or laughing, the roar of wagons on the pavement, the banging of a piano or the rattle of a sewing-machine,—each of these must cause nervous disturbance, if not positive pain, to a being so sensitive to the slightest sound.

There is a relation, beyond all these, possible to be established between birds and ourselves which I have called "humanizing." It is similar to that so common between us and our pet-dogs, and it changes the habits of the captive from bird ways to human ways. As our house-dogs learn to sleep on a mattress and be covered, to wear a protection from the weather, to wipe their feet, and other things, so the bird may be taught to sleep in a bed with his mistress, to eat from her dish at table or to be fed from a spoon, to consider her shoulder his proper perch,—in fact to depend on her as a child would. This does not seem to me a healthy relation for the bird, and, as a matter of fact, it generally ends in unhappiness and death. The reason is plain: to us it is a mere pastime, an amusement; to the bird it is the absorbing passion, a matter of life and death.

Few persons are willing to give to a pet for any long time the devoted and unremitting attention demanded by one whose feelings and emotions are cultivated beyond the natural relation between our race and the brute creation. It is far better never to go beyond "good comradeship" with our pets. Delightful friendships may be enjoyed within these limits, and more is almost sure to bring misery to the bird and pain to those who love him. Among many other cases of unhappiness and death from excessive emotion in a "humanized" animal, I have known even so cold-blooded a creature as an alligator to show such absolute devotion to his mistress as to make her almost a prisoner with him, to cause him to pine in her absence, and end, most pathetically, in dying of joy on her return.

Why, indeed, should we wish to cultivate, in what we call the lower orders, sentiments and emotions belonging to the higher? Few things are to me more pathetic than the appealing, yearning look in the eyes of an intelligent dog, who seems longing with all his soul for expression.—"*Our Home Pets*," by Olive Thorne Miller.

Love works at the centre.

Scorn trifles and embrace a better aim.

WILLIAM GREENLEAF ELIOT.

V.

(Continued from March number.)

One thing was needed to develop the greatest possibilities of the public school system, and that was the establishment of a higher institution of learning.

The circumstances attending the early incorporation of the "Eliot Seminary" were thus afterward related by Dr. Eliot: "A St. Louis merchant being a member of the Missouri State Legislature, happened to see on the desk of a colleague an educational charter which struck him as particularly good. Without consultation with any one, he selected seventeen names of personal friends, adopted the charter with a few modifications, under the name of Eliot Seminary, and obtained its passage. It took us by surprise, and, at first thought caused some amusement; for none of us had dreamed of such a thing, and an educational surprise seemed quite beyond our strength. But, upon examination of the charter, it was found to be a document of extraordinary merit, and capable of the grandest use. Its possession constituted a divine call; and, after talking it over for a year, we determined to organize under it and go to work."

The directors of the prospective institution of learning did not meet for organization until February 22, 1854. During the year Mr. Eliot had been revolving in his own mind different plans and methods. His first request was that the title "Eliot Seminary," being too personal and sectarian, should be changed, and the name "Washington Institute" was chosen. This was suggested by the accident of the charter's being signed on the 22d of February, and by the organization of the Institute on the same day of the ensuing year.

The impelling motives in the present undertaking, Mr. Eliot declared to be: firstly, the education of their own children, that they need not be sent from home; secondly, the extension of aid to the children of others, that they might obtain industrial training, for which purpose an industrial school would be established. There would be scholarships in that and other departments, to assist "diligent and deserving youth."

In his address Mr. Eliot especially emphasized the practical character and tendencies of Washington Institute, declaring that he hoped the practical and scientific department would stand in the foreground and give character to the rest. He deprecated the "absurd distinction" by which law, med-

icine, and theology were called professions, and everything else labor or trade. He believed that the merchant, the farmer, the artisan should be scientific men and dignify labor.

At a meeting held February 21, 1860, Dr. Eliot reported that he had found the task of raising one hundred and twenty-five thousand dollars more difficult than he had expected, yet it must be accomplished. For a long time he had contended against calling the new institution a university, but the work had grown on their hands. They already held a commanding place in the community, and had gathered together a faculty of which they had reason to be proud.

The times were unfavorable, but the only time to do a work was when the exigency required it to be done; and the moral effect of action then would be far greater than at any other time. In conclusion, Dr. Eliot announced that he had six, and probably seven, subscriptions of ten thousand dollars each. It is needless to add that, as usual in such cases, his own name was included among the subscribers for that amount. The other names appear on the list of directors. One modest subscription of one thousand dollars to the endowment fund was given by Dr. Eliot's mother, on condition that a "holiday be given to the scholars of Mary Institute on or near the 11th of May annually for a May Festival." This holiday, still observed, is called "Grandmother's Day."

It was well that this endowment fund was created, and the college building made ready for occupancy before the beginning of the Civil War, as this proved to be a crucial period in the history of the young and struggling university. In the year 1861 all appointments of professors and instructors were made conditional on the "continued ability of the directors to conduct the institution as heretofore." There was a general reduction of expenses; and, as a step in this direction, Dr. Eliot offered his services gratuitously as professor of metaphysics.

While visiting in Boston, in 1864, Dr. Eliot prepared an address on "Washington University," to be delivered in several of the churches of Boston. This was later printed for circulation, since he was now again endeavoring to raise an additional endowment of two hundred thousand dollars. He appealed to the churches on the ground that the establishment of a university upon the broad foundation of unsectarian Christian principles, in a region like the valley of the Mississippi, might be called a Christian enter-

prise, and its success a national benefit. Such an institution would be to the whole valley what Harvard University is to New England.

Continuing, Dr. Eliot declared that during the Civil War the Western Sanitary Commission had received from the "generous heart of New England" a continued, increasing stream of bounty. The half million dollars thus sent had done an untold amount of good. Not a single regiment of all the Western States failed to know that New England was taking care of them as if they were her own.

In describing the effects of the war upon Missouri, Dr. Eliot declared that many whole counties had been depopulated, and that on some of the principal roads one might travel fifty miles without finding a farm with buildings or fences standing. St. Louis merchants had lost heavily through their trade with the South, and for nearly three years business was completely prostrated. As a result of the abolition of slavery in Missouri, making a readjustment of the relations between employer and employed necessary, a radical social change must be accomplished. There must be a regeneration of society, new modes of life, new estimates of labor and laboring classes, and new sources of prosperity; and the agencies to direct these great changes were "Religion and Education." It was necessary, Dr. Eliot believed, to have the best educational influences at work instantly. "The direct influence of the higher institutions upon the public mind and morals," he declared, "cannot be overestimated. . . . Educate the leaders of society in just principles of statesmanship, political economy, public and private morals. . . . Let the upper classes remain under false systems of instruction, and the multitude will suffer the consequences. . . . The founders of a university are a power behind legislation and control it. . . . It is good to have educated followers: we *must* have educated leaders."

In applying to the churches of Boston, Dr. Eliot said that of the total amount, \$478,000, thus far contributed to Washington University, four-fifths had come from his own congregation, being for several years an annual average of \$50,000. Eleven individuals had given \$300,000 of this amount, among whom only two or three would be considered rich men. Several had given from fifteen to thirty per cent. of all they were worth; and one had given sixty per cent., and expressed willingness to give one-half the remainder. Progress had been due to the earnest resolution of a few men.

As a result of this appeal, Washington University received large benefactions from two residents of Boston,—Mr. Nathaniel Thayer and the heirs of Mr. Tileston's estate, through his daughter, Mrs. Augustus Hemenway. In recognition there were established the "Nathaniel Thayer Professorship of Mathematics and Applied Mechanics" and the "Tileston Professorship of Political Economy."

In the summer of 1870 Chancellor Chauvenet of Washington University was suffering from the illness which eventually caused his death in December of that year. Added cares thus devolved upon Dr. Eliot as president of the board of trustees, and he realized that his strength was not adequate to what he considered a satisfactory performance of church and university duties. Therefore, on July 1, 1870, he sent to the trustees of the Church of the Messiah his resignation as pastor. At their request it was deferred for a year, that a successor might meantime be found.

His withdrawal from the ministry was to Dr. Eliot a cause of keen regret, and in a sermon, preached on the occasion of the thirty-sixth anniversary of the Church of the Messiah, he thus expressed himself in regard to a change of vocation, which he then hoped would be temporary: "I need not remind you how deeply this cause of education has interested me since my first coming here until now. It has stood second only to the work of the Christian ministry, which must, with me, always stand first, and from which I trust never to withdraw myself. But next to it and in close alliance with it, as the helper and handmaid of religion, comes education, by the general diffusion of which alone can the safety and progress of our country be secured. Not only for the public schools, but for other institutions which are intended to reach all departments of learning, until they have grown into a full American university, such as this great city of the West should possess, has a large part of my time been given.

"The impression prevails, I am aware, that I am soon to withdraw myself from all other pursuits and devote myself hereafter exclusively to this university work, but it is not so. The love of my profession, the ministry of Jesus Christ, is so ingrained that no other calling has any attraction for me. It has grown with my growth and strengthened with my strength, and becomes stronger as the strength fails.

"I do desire release from the too heavy burden of this large church and congregation, because the proper performance of its reason-

ably required work is beyond my strength, and younger hands and a fresher mind are needed for its best interests. But there is enough other work to do, upon a smaller scale, both in this city and the vicinity, to satisfy my wishes and keep me from being unemployed.

"As to educational work, I shall continue to do it, if God will, in the same way that I have always done it,—as a citizen, as a friend of education, and as a voluntary and unpaid task. In this way all that I have the ability or educational training to do may be done, and only so am I willing or able, as things now are, to undertake it."—*William Greenleaf Eliot,* by *Charlotte C. Eliot.*

Happiness is desired in the marriage life, as knowledge is in the student life; but here again there is the desire to get something for nothing. Marriage has a moral and spiritual cost, which must be paid by both parties to the contract, or there will be no lasting harmony. A light and easy way of viewing marriage and its responsibilities, the refusal to look upon it as in the deepest sense a sacrament,—this is to invite moral disaster and spiritual tragedy. In a recent article on "The American Family," President Thwing of Western Reserve University speaks of "a decline in the sense of social or conjugal duty" as one "cause of the decline of the importance of the family in recent times. The sense of industrial duty has," he says, "distinctly lessened in the last decade. The ordinary workman at the trade does not take that interest in his work which he formerly took. The æsthetic and ethical sense of doing his job well has suffered. A similar decline is evident in respect to the family. Both men and women are less inclined to regard marriage as a duty than in the earlier time. The single life is for most people, and especially for men, easier than the married life. The married life, in the duties which it imposes on each member of the pair who constitute this life, respecting the proper rearing of children, is a life of serious responsibilities. The joys of the life are magnified, made more rich and ennobling; but the obligations of the life are made correspondingly binding and serious."

In other words, husband and wife must pay the price of bearing each other's burdens and of mutual forbearance, or the riches of the married life will be stolen, not earned. It would be well if every bridegroom took for his guidance the rules that Theodore Parker framed for himself on the eve of his wedding: "Since by the will of God a wife is to be given

to me, it is becoming that I prescribe for myself rules and laws. Therefore, by God's help, I here resolve, promise, and bind myself steadfastly to observe the following regulations: 1. Never, except for the best of causes, to oppose my wife's will. 2. To discharge all services for her sake freely. 3. Never to scold. 4. Never to look cross at her. 5. Never to weary her with commands. 6. To promote her piety. 7. To bear her burdens. 8. To overlook her foibles. 9. To love, cherish, and ever defend her. 10. To remember her always most affectionately in my prayers. Thus, God willing, we shall be blessed."

This it is to enter into the true riches of love and holy matrimony. Would that Theodore Parker's ideals might supplant lower, selfish notions, where the desire is to get something for nothing!—*The Christian Register*.

What we have to do is to live; to break the bondage and cere-cloth of evil; to come forth from the corruptions we seek; love, submit to, and walk in that newness of life which shall ripen into immortality by its own law, as the blossoms of the tree ripen into fruit by its own law.

THE AMUSEMENT COLUMN.

[Address everything relating to the Amusement Column to Mr. Henry A. Jenks, 45 Spring Lane, Canton, Mass. Contributors are requested to write on one side of the paper only. Write name and address plainly (not necessarily for publication), and send the answers to the puzzles on a separate slip of paper.]

I.

AN ACROSTIC.

All of the words described contain the same number of letters. When rightly guessed and written, one below the other, the diagonal beginning with the upper left-hand letter and ending with the lower right-hand letter spells the name of an Athenian general.

1. A Lake in Maine.
2. A Colonial Governor of Virginia.
3. A City of Texas.
4. A College in New Hampshire.
5. A King of Spain.
6. A Continent.
7. A Famous University of England.
8. A City in Massachusetts.
9. The Capital of Maryland.

II.

INITIAL LETTER PUZZLE.

In the eight sentences below appear as many words (one word in each sentence) which, if found and written one below the other, their initials will spell the name of a famous man born in April.

The boat was lost in the last storm.

The water is very low.

The snow did not stay very long.

The mark was very low.

The art exhibit was very poor.

The rain was very heavy during the night.

They found the lost kite last week.

III.

PUZZLE.

Read the following as a sentence of three words: ALLO.

—Every Other Sunday.

IV.

TWO SQUARES.

- I. 1. Period occupied by the earth in revolving around the sun.
2. A girl's name.
3. An Arabian chieftain.
4. Unusual.
- II. 1. A fabric of fine threads of linen.
2. The superficial contents of any figure.
3. A rate or tax.
4. A point of the compass.

V.

CHANGED VOWELS.

1. Anything that binds.
- Change the vowel and have (2) to curve.
- Change again and have (3) to tie with a cord.
- Change again and have (4) a written obligation to fulfil a contract.
- Change again and have (5) a confederacy.

Answers to Puzzles in March number.

I. DOUBLE CROSS-WORD ENIGMA.—Madison, Jackson.

II. HIDDEN CREATURES.—1. Hen. 2. Goat. 3. Bear. 4. Whale. 5. Swan. 6. Owl. 7. Cow. 8. Jackal. 9. Dog. 10. Newt. 11. Wren. 12. Toad.

III. SOBRIQUETS.—1. Otto von Bismarck. 2. Walter Scott. 3. Lord Roberts. 4. Charles Dickens. 5. Ellen Douglas.

IV. NUMERICAL PUZZLE.—Thermopylae. Blenheim. Saratoga. Trafalgar. Austerlitz.

V. LITERARY CONTEST.—Rockhaven. David Balfour. Tillie, A Mennonite Maid. Colonial Homesteads, and their Stories. Cathedral Cities of Spain. The Boss of Wind River. The Fugitive Freshman. The Crashaw Brothers.

THE CHEERFUL LETTER EXCHANGE.

OBJECTS.

1. To cheer and comfort the lonely and discouraged—not only invalids, but all who need cheer and comfort—by the interchange of letters and by gifts of books and periodicals.

2. To supply in some measure to young people in remote places the lack of schools, by gifts of school-books, letters, and, for those who desire it, correspondence classes on history, the natural sciences, and other interesting branches of study. If any desire to join such classes, they may send their names to our secretary.

3. Also to supply, to some extent, the lack of a church. One good sermon or sermon extract is printed in each number of the paper. These sermons are never doctrinal, but practical, and intended to cheer and comfort the sorrowful and aid in giving a vital religion without regard to sect or creed.

Any minister (of any sect) who receives this paper is cordially invited to distribute the copies of the *Cheerful Letter* received among lonely members of his parish, shut-ins, or invalids of whom he may know. He is also invited to write to our headquarters (see address on this page) and give names and addresses of those who may be cheered and helped by becoming our correspondents.

No *theology* is disseminated in our paper. All the religious matter is intended merely to strengthen, cheer, and comfort those in need of such practical help.

Givers of books are reminded that only books of instructive or wholesome nature should be offered in the Book Club. Classics, educational works, and standard novels are always acceptable.

HEREAFTER, ADDRESS ALL COMMUNICATIONS, INTENDED FOR THE CHEERFUL LETTER EXCHANGE, "THE CHAIRMAN, MRS. GEORGE G. SAVILLE, 25 BEACON STREET, BOSTON, MASS." THIS INCLUDES SUBSCRIPTIONS, CHANGES OF ADDRESS, REQUESTS FOR DISCONTINUANCE, BEGGING LETTERS RECEIVED BY MEMBERS OR BRANCHES.

IMPORTANT NOTICES.

The regular monthly meeting of the Cheerful Letter Exchange will be held Friday, April 4, at 10.30 A.M. at 25 Beacon Street, Boston. All interested are cordially invited to be present.

LIBRARY NOTICE.

The Cheerful Letter Exchange offers to start a circulating library in any small community needing one, providing proper location and care can be furnished and satisfactory references supplied.

Apply to Mrs. Walter G. Leith, 6 Ashton Place, Cambridge, Mass.

The Home Study Work of the Cheerful Letter Exchange offers to help those who wish to improve their education. Lessons will be given in all subjects which can be taught by correspondence, such as Arithmetic, Book-keeping, Algebra, all branches of English, History, Botany, Geography, Languages, Drawing, etc.

Requests for these lessons should be sent to Mrs. Annie F. Hudson, 5 Alveston Street, Jamaica Plain, Mass.

THE ATTENTION OF ALL READERS OF "THE CHEERFUL LETTER" IS CALLED TO THE FOLLOWING NOTICE:—

It is a rule of the Cheerful Letter Exchange that no one may ask for money, clothing, or other articles, except books and magazines.

The name of any person who fails to obey this rule will be dropped from our list. Any worker receiving such a request should send the letter at once to headquarters.

Send requests for books and letters of thanks to the Book Club Secretary.

Please make checks payable to the Cheerful Letter Exchange.

In sending subscriptions for the *Cheerful Letter*, address The Cheerful Letter Exchange, 25 Beacon Street, Boston, Mass. Subscriptions, 50 cents a year.

Chairman of Cheerful Letter Exchange, Mrs. George G. Saville, 25 Beacon Street, Boston, Mass.

Editor of "The Cheerful Letter," Miss L. Freeman Clarke.

Book Club Secretary, Mrs. W. B. Nichols, 80 Goffe Street, Quincy, Mass.